

The Old Testament Triad

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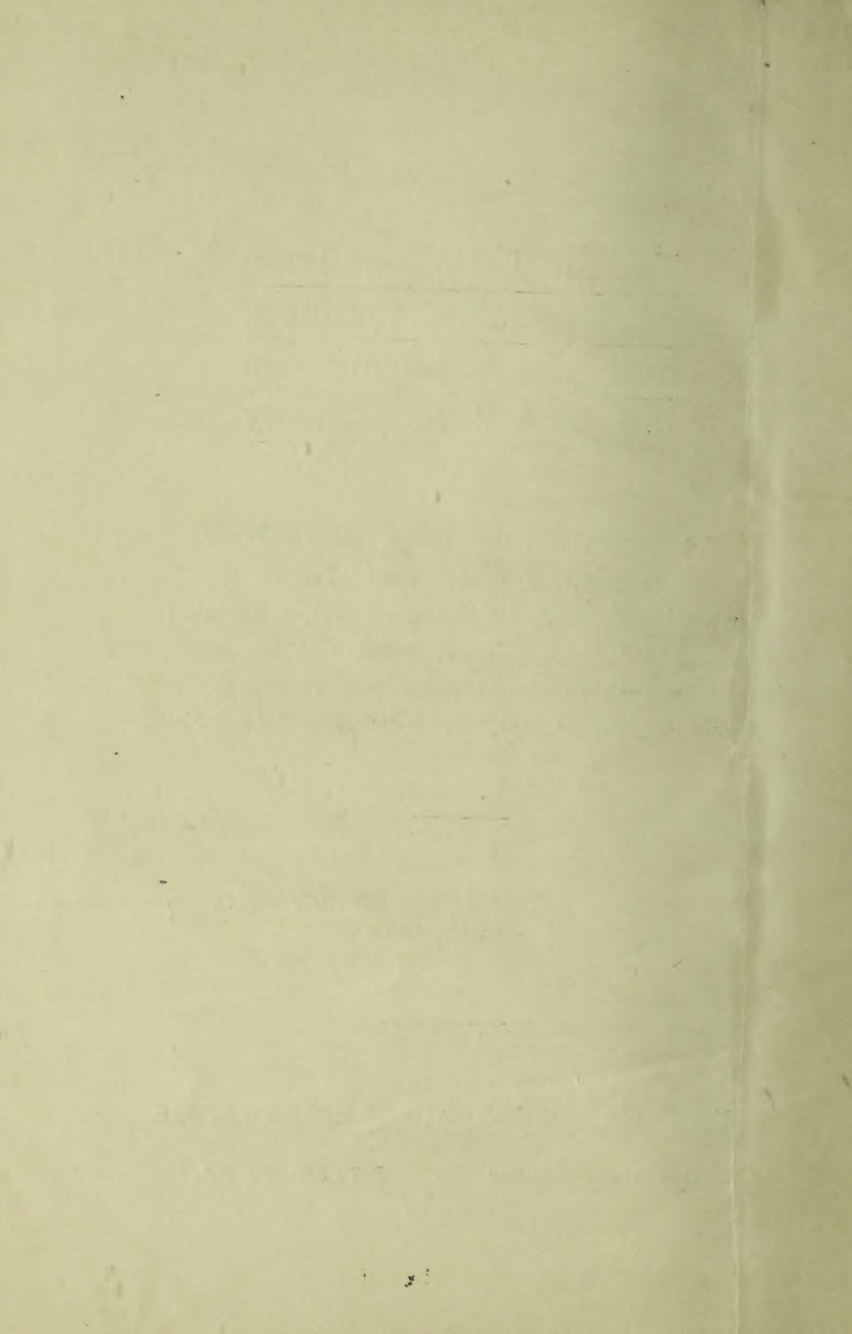
**The Old Testament Triad
of Vegetable Products,
and Its Bearing on
the One-Wine Theory**

An Exegesis of the Three Hebrew Words
Dägän, Tērōsh, and Yitzhār
which have been, for the most part, translated
“*Corn, Wine, and Oil*”
but which should have been rendered
Agriculture-Produce, Vine-Fruit and Tree-Fruit

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FOREWORD

The author was a missionary in Persia for over 32 years.

In the spring of the year 1878 the Holy Ghost said to the prophets and teachers of the presbytery of Chillicothe, Ohio, "Separate me John Newton Wright for the work whereunto I have called him." So I, being sent forth by the Holy Ghost, departed unto the northwestern part of Persia.

Now, after almost a third of a century of active service in the Master's work in that Bible land, I have been led to return to my native state from whence I had been recommended to the grace of God for the work which I have fulfilled; and am ready to rehearse to you, for your profit, some of my experiences in the Master's service there.

Two Moslem objections to the Bible.

During the whole of my missionary life I was in close contact with Mohammedans, who are the Rationalistic Unitarians of the Orient.

I found that they had two great objections to the Bible. As Unitarians they ridiculed its teachings as to the Trinity; and as total abstainers from the use of intoxicating liquors, they were offended by its praises of "wine".

How to remove them.

This led me to study these two subjects in a specially earnest and prolonged way. In the end

I clearly saw, as I believe, how these two stumbling-stones are to be removed.

The trinity is a Life-unit, with Life-distinctions.

The first is to be removed by stating the doctrine of the Trinity, not along the lines of abstract philosophical argument, but along the lines of creative, redemptive, and regenerating Life, Love and Action;—these being the distinguishing characteristics and functions of the Father, the Son, and the Holy Spirit,—the one triune eternal life.

The word wine was, at first, generic. It meant vine products.

The second stumbling stone is to be removed by a correct understanding and corrected translation of the dozen or more different words which are found in the inspired original, but all of which have been translated in the versions by the one word "wine."

One generic word deemed sufficient to represent a dozen specific articles.

The translators of the Septuagint, it seems, deemed the **then** generic word "wine" sufficient to designate all the numerous products of the vine. They saw no use of introducing in a translation a dozen names for the specific products of the "vine" any more than we now, in translating an Arabic book into English, would see any call for the dozens of specific Arabic words in use for "camel", being represented in the version by dozens of English equivalents, when the one **generic** word

camel would answer every purpose, and be more plain to the ordinary reader.

The generic word "wine" has now become a specific name.

But as the centuries passed the word "wine" began to lose its generic sense. The tendency has been to limit more and more the content of the word to a specific intoxicating liquor. At the same time the idea has become prevalent that this has **always** been its **only** meaning. Hence many now claim that wherever the word "wine" is found in their Bibles it must, of course, refer to an alcoholic beverage.

Hence the inadequate and inaccurate use of that one word in later versions.

Following the example set by the Septuagint, nearly all the later versions have translated the more-than-a-dozen original words for the products of the vine by the same word "wine". This rendition has become a traditional one, in fact. It has also become all but universal to insist that wherever this "a-dozen-in-one-word," wine, occurs in the versions it always and everywhere means an inebriating liquor!

The genuine moslem abominates intoxicants.

What wonder, therefore, that the genuine Mohammedan, whose religion requires total abstinence from such wine, should object to a Bible in which he finds intoxicating viands so highly praised! Common sense tells him that they are full of deadly venom, and at last "bite like a serpent and sting

like an adder". Such wine is to him the very quintessence of all that is abominable; for he has been taught that if a single drop of an intoxicant should, by chance, fall into an irrigating canal, and a thousand sheep should feed on the pasture watered thereby, the flesh of the whole flock must be counted "unclean"; for in eating of that grass some one of the flock might have imbibed an infinitesimal portion of that drop!

Wine as an intoxicant is a universal snare.

Thus it has come to pass that both Christian and Moslem have stumbled on account of the, at first inadequate and now inaccurate, translation of the dozen or more original words by one word, which, it is now claimed, has never meant anything but an alcoholic liquor.

The awful result.

Under this interpretation the so-called Christian lands have become notorious for the manufacture, sale, and use of "fire-water"; and Moslems are either offended by these supposed teachings of the Bible, or, sadder still, are led to accept the interpretation given by Christians and are ruined for time and eternity.

An investigation called for.

When, therefore, I was appointed by the Western Persia Mission of the Presbyterian Church (North) to head the committee which was to co-operate with a similar committee of the British and Foreign Bible Society in translating the Bible into

the Azerbaijan Turkish language, I took special pains to find out just what each of the more than a dozen specific words found in the original, but which had so generally been translated in the versions by the one word "wine", really meant.

Helps in making it.

In this quest I was much helped by the fact that Persia is pre-eminently a land of orchards and vineyards, as well as by frequent consultations with the Jews who, I found, still use, for the most part, the same dozen specific words as names for different products of the vine.

Discovered that Ashisha is a fruit-and-nut confection.

I soon discovered that "Äshishä" was not "flagons of wine", but a kind of **fruit-confection**. It is made by stirring flour into boiling molasses till it is well thickened. Then this "foundation", while still hot and soft, is filled as full as possible with the kernels of nuts and dried fruit. It is then allowed to "harden" and become "firm". In short, "Ash-isha" is grape-molasses hardened so as to become a "foundation" (Ashish) for holding nut-kernels and dried fruit. It is a very compact and nourishing food. The Jews still call it Ashisha, and the Moslems call it Hasädä.

And that Asis is tricklings.

Another of our "wines" turned out to be the delicious grape-juice which "trickles" out of the vat as the clusters of the vine are piled up in the

vat, preliminary to their being crushed by the "treaders".

The pressure of the superincumbent grapes so "squeezes" those beneath that they are soon saturated—drenched, in fact—with their own "blood". The vat then begins to drop "driplets," trickle "tricklings" and "drip with drippings". "Äsis" translated into English means these innocent and unfermented "drippings", "tricklings" or "juice-treacle".

Many of the dozen words refer to foods, or non-alcoholic liquids.

It would be a delight to take up each of the "more-than-a-dozen" words which have, in the versions, been rendered by the one word "wine", in order to show you how many of them are perfectly free from alcohol—the poison that causes drunkenness. Expense of publication forbids that I do so now. But just to show you what a flood of light a correct exegesis of these words throws on the real meaning of God's Holy Word, I have, in the following treatise, given an exegesis of the Hebrew word "Tērōsh". I select it because, when "wine" is praised in the versions, the original word is generally found to be "Tērōsh".

Tērōsh is much praised.

It is not a fermented liquor, but vine-fruit as taken from the vine.

Hence if this particular word, when correctly exegeted, is found to have no intoxicating properties, the prevalent "one-wine" theory, which as-

sumes that wherever the word "wine" occurs in the versions it always refers to an intoxicating liquor, will become utterly untenable. The "one-wine" theory, which has been for ages such a stumbling stone for Christian and Moslem alike, yea, for the whole Bible-reading world will be, to that extent, removed.

The original words for "corn, wine, and oil" are generic, class-terms for agricultural produce, vine-fruit, and tree-fruit.

At the same time you will see that the oft-repeated triad of "corn, wine and oil" does not refer to specific products such as corn, or to manufactured articles such as wine and oil; but to the God-given produce of the soil as it is found in the field, the vineyard and the orchard.

They are, in fact, agricultural produce, vine-fruit and tree-fruit—the source of supply for our food and clothing.

As you read this exegesis, let your heart lift up the petition "Open Thou our eyes that we may behold wondrous things in Thy law," and you will not read in vain.

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- III. The Triad Exegeted Etymologically—
- (1) Dägän is agricultural produce;
 - (2) “Tērōsh” is vine-fruit;
 - (3) “Yïtzhär” is tree-fruit.
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- IV. The Triad Exegeted Contextually—
- Gen. 27:27, 28. It is related to the “dew” and the soil.
- Numbers 18:12, 13. It is related to “first-fruits”.
- Deut. 14:22, 23. It is associated with “tithes” and the “firstlings” of the flock.
- Deut. 7:13. It is defined as “the fruit” of the land.
- Deut. 11:11-17. It is connected with “land”, rain and the seasons.

Deut. 12:17-19, and Deut. 14:22, 23. This Triad sums up the products of plant-life, as the Dyad—"herd and flock"—sums up the offspring of domestic animal-life.

Deut. 18:1-4. It was the priests' due in lieu of a land-grant.

Deut. 28:47-51. Its presence insures "abundance of all good things"; its absence means "want of all things".

Deut. 33:28 and Zech. 8:12. It consists of products of the soil which, while growing, are dependent on moisture.

Judges 9:13. The vine claims "Tērōsh" as its own fruit which "cheers **God** and man".

2 Kings 18:31. Rabshakeh explains the Triad to be soil-products.

2 Chron. 31:5. "First-fruits" and "tithes" are given from this Triad.

2 Chron. 32:28 and Malachi 3:10. Storehouses were required for the "increase" from this Triad. It was used as "meat" (food) for the Lord's ministers. Lev. 10:8-11.

Neh. 5:11. Nehemiah rebukes those who took mortgages on the growing crops of this Triad.

Neh. 10:37-39 and Neh. 13:5. It is defined as "the fruit of all manner of trees" and "the

produce of the ground". It was laid up in
"great chambers".

Neh. 13:12. Its "first-fruits" and "tithes"
were needed for the support of the Levites
who had no land.

Psalms 4:7. Its goodly yield gladdens the tiller
of the soil.

Prov. 3:9, 10 and Joel 2:21-24. Abundance of
the Triad is promised to those who "honor
the Lord" with offerings of its "first-fruits"
and "tithes" of its "increase".

Isaiah 24:7. "Tērōsh" is withered by a
drought.

Isaiah 56:17. A land of Dägän is a land of
bread, and a land of "Tērōsh" is a land of
vineyards.

Isaiah 62:8. God provides food for His peo-
ple through the increase of this Triad.

Isaiah 65:8. "Tērōsh" exists in the "cluster"
on the vine.

Jer. 31:12. The Pentad of life-products—three
of them vegetable and two of them animal—
is the gift of God.

Hosea 2:7-12. The Heavenly Husband gives
this Triad of life-products, as a reward, to
His consort when she is faithful; and with-
holds it, as a punishment, when she is un-
faithful.

Hosea 2:21, 22. It is connected with the clouds, fertile earth, and rain; and furnished food and clothing.

Hosea 4:11 and Hosea 2:2-12. "Tērōsh" was the gift of God's bounty—not the gift of idols. The wife's mistake as to who, by giving abundant crops, provided her food and clothing.

Hosea 7:14. Wayward Israel implores this Triad from idols.

Hosea 9:1, 2. The Divine Husband withholds His beneficent crops as a punishment for Israel's illicit love.

Joel 1:10-12. A drought affects the Triad.

Joel 2:18-24. Repentant Israel will have it in abundance.

Micah 6:15. "Tērōsh" is distinguished from "Yayīn" (Yain).

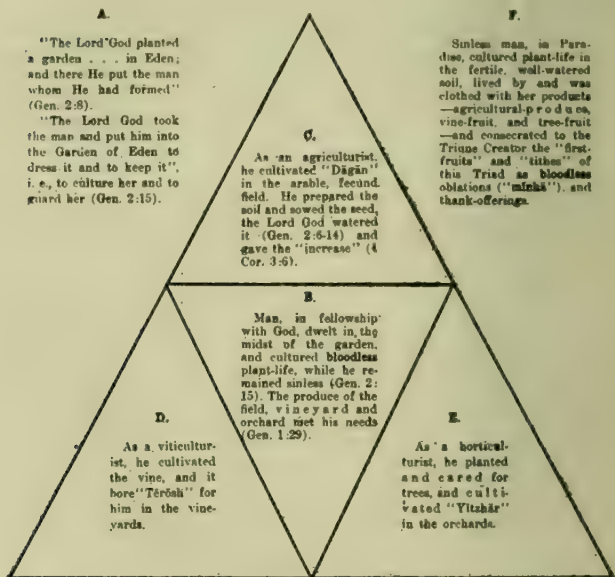
Haggai 1:10, 11. It is "that which the land bringeth forth."

V. Conclusions—1-7.

II. (a) The Triad:

A diagram of the vegetable Triad of the Old Testament, as it is related to **sinless** man, inside the Garden of Eden. (Man and his life-environment, while sinless.)

(Read in the order of the letters—A, B, C, D, E, and F.)



II. (c) The Heptad of

Animal and Vegetable offerings.

Three bloodless offerings,—one from the Field, Vineyard and Orchard, respectively.

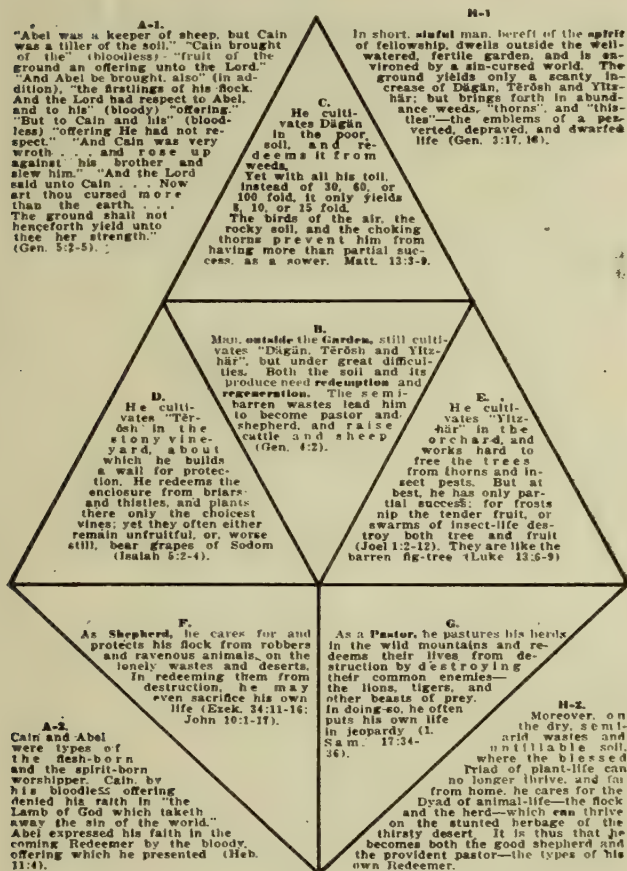


The four **Bloody** offerings show man to be a sinner in need of redemption.

Four **bloody** offerings,—three from the Flock, and the Herd; and one from the Birds.

II. (c) The diagram of the Heptad of Offerings, being vegetable and animal products combined. (See below.) (It shows man as a sinner in need of redemption.)

II. (b) A diagram of the PENTAD of Vegetable and Animal Life, as it is related to Sinful Man, outside the Garden of delight. (Man and his LIFE ENVIRONMENT, as a Sinner.)



The Pentad consists of 3 bloodless and 2 bloody oblations. (For the Heptad of Offerings see previous page.)

III. The Vegetable Triad Exegeted Etymologically.

In the Hebrew Bible the products of the field, the vineyard and the orchard are so grouped as to form a **triad**. A knowledge of this fact is of great importance in order to a right understanding of the Word of God, in general; and to show the falsehood of the "one-wine" theory, in particular.

Ignorance of this vegetable triad, or inattention to it in the translations of the Bible, impairs the beauty, or destroys the true sense of scores of passages of the sacred record; and is largely responsible for the mistaken idea that the Bible sanctions the moderate use of intoxicants, as a beverage.

1. The first of the three words is "Dägän". Let us see what it includes.

The eminent scholar, Kitto, says: "Under the term Dägän the Hebrews comprehended almost every object of field culture." He should have added the produce of garden culture also, so as to have included under this one term all agricultural produce.

That this is what he meant is evident from the following remarks farther on, namely: "There is now no doubt among scholars that Dägän comprehends the largest and most valuable species of vegetable produce, and therefore it will be admitted that the rendering of the word by 'corn', and sometimes by 'wheat', instead of by 'every species of gram or field produce', tends to limit our conception of the Divine bounty, and to impair the beauty of the forty passages where it occurs."

The Triad was at the base of the Tithing system.

All that the land produced was subject to the law of the Tithe. And these products were summed up under the generic, technical, class-terms Dägän, Tērōsh and Yītzhär. Hence all manner of herbs and herbaceous products also are comprehended under the first term of the Triad. For they were tithed, as the following references clearly show: "Ye pay tithes of mint and anise (dill), and cummin" (Matt. 23:23); "Ye tithe mint and rue and **all manner of herbs**" (Luke 11:42). Again, "All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's" (Lev. 27:30).

Jamieson, Fausset and Brown, commenting on this verse, say: "The whole produce of the land was subjected to the tithe-tribute. It was a yearly rent which the Israelites, as tenants, paid to God, the owner of the land, and a thank-offering which they rendered to Him for the bounties of His providence" (Prov. 3:9; 1 Cor. 9:11; Gal. 6:6).

Hence under the term Dägän gourds, squashes, pumpkins, melons and cucumbers are included; also, wheat, barley, rye, maize, rice, millet and spelt; likewise the vegetables whose seeds grow in pods, such as beans, peas, lentiles and fitches, for they are all agricultural products.

Wherein does the unity of these field-products consist?

While various in kind, all these agricultural products have much in common. They all have, above ground, soft, herbaceous stalks or stems, are nearly all annual plants, and their seeds must be

sown or planted, year by year, in newly prepared soil for each new crop. They are, in a peculiar manner, therefore, the products of agriculture.

The Idol Dagon, and Dägän.

It seems likely that the Philistine god, Dagon, was their god of agricultural produce (Dägän); for when Jehovah punished them with bodily tumors, and broke in pieces their revered Dagon, they returned the ark, not only with golden images of the tumors, as a propitiation for their trespasses, but with golden mice, in order that He might not further chastise them by destroying their Dägän (agricultural produce) by multitudes of mice (I Sam. 6:4, 5).

2. Tērōsh: What does it mean?

The next term of this remarkable Triad is Tērōsh. It occurs thirty-eight times in the Old Testament. It is derived from the verb Yārash, which means to take by seizing, capturing or capturing; to take by plucking, stripping, and so to possess by dispossessing another.

The Hebrews called the grape-crop Tērōsh, because they "stripped and spoiled" the vine in "taking possession of (or **cropping**) its clusters of luscious fruit. For Tērōsh is what is **stripped** and **plucked** from the vine, and so **taken possession of** by man. The vine was despoiled of its own, "stripped bare", "made poor", that man might live by the spoils thus **taken**.

Dr. George F. Moore, of Harvard University,

says: "The notion that Tērōsh is so called because it intoxicates, and so possesses or dispossesses a man's senses, is no better than a possible pun; and does not in the least indicate that this was the origin of the word. There is direct testimony that Tērōsh was used for a bunch of grapes, and even for dried figs."

In Turkish, the grape-crop is called "bāgh pōzumē—"the spoils of the garden". Hence it has, you see, the same fundamental idea in it that is seen in Tērōsh.

The grape-crop, therefore, is what is signified by Tērōsh. It is the vine-fruit in its natural, solid or succulent state. It comprehends, in a word, the grape-crop in general, whether on the vine or the mature clusters as they are taken, plucked or stripped from the vine, or these clusters as hung up for use through the winter months, or as dried and used as "raisins"; for this latter word is the Latin **racemus** (our raceme), which meant "a cluster (raceme) of dried berries".

Tērōsh and Yāīn.

But Tērōsh is never used in the sense of wine. That is represented by the generic word Yayīn (or Yāīn), which signifies "the juice of the crushed grape" in all its states. It is a manufactured liquid article, and may be either in its natural unfermented state, or fermented. You must decide from the context each time which kind is referred to.

Our word "cider" is a similar vocable; for it means "the juice of the crushed apple", whether it

be in its natural unfermented state, or, by man's device, fermented.

3. Yĭtzhär: The third term of the vegetable triad.

The third term of this most interesting, but hitherto much misunderstood, Triad of vegetable products is Yĭtzhär. It has, for the most part, been rendered by "oil", in the versions. This is, to say the least, very confusing; for, in Hebrew, the word for "oil" is Shemen. It is found about two hundred times in the Old Testament, and is correctly represented by our word **oil**, since it means what is **fat** or **greasy**.

Yĭtzhär.

Yĭtzhär, on the contrary, **never means** what is fat and greasy. It is derived from the verbal stem Tzähar which means "to be **high**", elevated, eminent. That this is its essential root-idea is shown by its use, and its derivatives, both in Hebrew and in the sister Semitic languages.

For example—In Arabic, Persian and Turkish Zöher, and in Hebrew its cognate dual form Tzäh-rayĭm signifies **high-noon**.

Again—Attached to all the large temples of Babylon were sacred **high-places**, like the so-called tower of Babel, which were built in stages of different widths with the smallest at the top. These were called Zĭggurät (the plural of Zĭggur), which means **high-places**. See Webster at Zikkurat.

Moreover, the renowned temple at Babylon, where Nebuchadnezzar worshipped, was called E-sä-

gīla (or **E-zägīla**), which means “house with a **high-tower** or head.

Both these words are evidently related to the Arabic **Zōher**, and the Hebrew **Tzāhar**, from which comes **Tzāhrayim** (**high-noon**).

Again—In Gen. 6:16 the word **Tzōher** occurs. In the margin of the revised version it is correctly translated by **roof**; for it refers, not to a “window”, but to the **deck or high-part** of Noah’s ark.

From this same verbal root, and with a similar reference to **highness**, is derived the generic class-term **Yītzhār**; for it denotes an “**eminent**” class of fruits which are, for the most part, **highly-colored**, **highly-prized**, and **high-grown**. In short, **Yītzhār** is the class-name for fruits which grow on **high-plants**. It means, in plain English, **tree-fruit**.

A short resume.

This Triad of vegetable products, therefore, comprehended all the products of the soil in their natural, solid, or succulent state. This fact explains why the tribe of Levi, which had no land-inheritance, was to receive and be supported by the “**first-fruits**” and the “**tithes**” of **Dägän**, **Tērōsh** and **Yītzhār**. For **Dägän** meant agricultural-produce, **Tērōsh** meant vine-fruit, and **Yītzhār** meant tree-fruit. This vegetable Triad, therefore, comprehended the produce of the field, the vineyard and the orchard. It included “all that the land produced”; and was, for this very reason, the only adequate basis for the system of “**first-fruits**” and “**tithes**” which was to furnish food and clothing

for one whole tribe out of the twelve tribes of Israel.

The English equivalents to be used for the vegetable Triad.

This being the case, we will hereafter, in our exegesis, instead of the "corn, wine and oil" of the versions, and in place of the class-terms "Dägän, Tērōsh and Yītzhār" of the original Hebrew, use, as a rule, their real English equivalents—agricultural-produce, vine-fruit and tree-fruit.

IV. The Triad Exegeted Contextually.

Bearing the above conclusions in mind, we will now briefly survey the context of the passages where this wonderful vegetable Triad is mentioned in the Old Testament. We will thus, at once, see how very apposite these renderings are, and as we proceed it will become self-evident that wherever the word "wine" in the versions is the representative of Tērōsh in the original, it can mean only vine-fruit; and, consequently, can have no intoxicating properties. And this being so, the "one-wine" theory becomes utterly untenable.

The Triad is related to the "dew" and soil.

In Gen. 27:27, 28 we read that when Isaac blessed Jacob he said, "See, the smell of my son is as the smell of a **field** which the Lord hath blessed: and God give thee of the **dew** of heaven, and of the fatness of the earth,—plenty of agricultural-produce and vine-fruit."

The context (see verses 37-40) shows that this blessing was all-inclusive, for only the sword remained for Esau to live by.

The Triad is related to "first-fruits".

In Numbers 18:12, 13 the Lord says to Aaron, "All the best of the tree-fruit, and all the best of the vine-fruit, and of the agricultural-produce—the 'first-fruits' of them which they give unto the Lord—to thee have I given them. The first-ripe fruits of all that is in their land which they bring unto the Lord, shall be thine." The Triad of vegetable products here mentioned is composed of crops gathered in from **the field, the vineyard and the orchard**. Hence Tērōsh, the second member of the Triad, is not an artificially prepared inebriating "wine", but the ripe grape-clusters.

The Triad is associated with "tithes", and the offspring of animal-life.

In Deut. 14:22, 23 we find the command, "Thou shalt surely tithe all the increase of thy seed—that which cometh forth of the field, year by year—and thou shalt eat before the Lord thy God . . . the tithe of thy agricultural-produce, of thy vine-fruit, and of thy tree-fruit, and the 'firstlings' of thy herd and of thy flock."

The members of this Triad are evidently generic class-terms which include all that grew in the field, vineyard and orchard.

This Triad must include all crop-products. For if, in the above texts, we restrict "agricultural-produce" to the **one** article—wheat ("corn")—no obli-

gation exists as to the giving of the tithe or "first-fruits" of barley, or other cereals; or of herbs, pulses, and the cucurbits!

Moreover, if we restrict the term vine-fruit to intoxicating "wine", then those who made use of the grapes as "plucked" from the vine, or as **dried "racemes"** or raisins, or used them in some one of the very many other ways still in vogue in the Orient, were not required to give "first-fruits" or "tithes" of them. For it was **only** the intoxicant—"wine"—that was taxed!

And if we restrict the tree-fruit to "oil", then no one was required to give the "tithes" or "first-fruits" of the large and valuable class of **fruits** that grew on the trees! To even think of establishing a system of taxation for the support of one-twelfth of the population on the income of only such **specific** articles as "corn, wine and oil", while **exempting all else** from any payment of tax, is ridiculous, yea, absurd. But the above passages in regard to the giving of "first-fruits" and "tithes" are the most definite ones we can find on this subject, and are evidently designed to be very comprehensive.

Moreover, since we know that "all that the land brought forth" was "**tithed**", the practice must interpret these three terms as meaning agricultural-produce, vine-fruit and tree-fruit. To give to them the sense of "corn, wine and oil" would defeat the very object in view, which was the comfortable support of the whole tribe of Levi, which had no land-inheritance. It would require "the tithe" and

“first-fruits” of all that the land produced to meet the manifold needs of this tribe of the Lord’s ministers who had no land on which to raise crops, or from which to gather fruits. The Lord’s share—the tithe of all the land produced—was **their** inheritance.

The Triad is expressly called “The fruit of the land”.

You will see from Deut. 7:13 that this Triad of vegetable blessings is specifically designated as “the fruits of the ground”.

“The Lord thy God will love thee, and bless thee, and multiply thee; He will **also** bless the fruit of thy land—thy agricultural-produce, thy vine-fruit, and thy tree-fruit—the increase of thy kine and the young of the flocks of thy sheep, in the land which He swore unto thy fathers to give thee.”

In this passage we have the expression, “the fruit of thy land” actually defined as an all-inclusive Triad consisting of agricultural-produce, vine-fruit and tree-fruit.

In the light of such a clear declaration, how defective and misleading does the translation “wine and oil” appear for the latter two terms; and especially so when it is insisted that the “wine” here mentioned is a manufactured intoxicating liquor everywhere it is mentioned in the whole Bible!

The Triad is connected with “land” rain, and the seasons.

From Deut. 11:11-17 we learn that the Triad of vegetable products is the reward which the God of all life bestows on the obedient, and that the rains of heaven nourish it in the valleys and on the hills.

“The land whither ye go to possess it is a land of hills and valleys; and drinketh water of the rain of heaven: a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year; and it shall come to pass, if ye hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve Him with all your heart, and with all your soul, that I will give you the rain of your land in his due season—the first rain and the latter rain—that thou mayest gather in thy agricultural-produce, and thy vine-fruit, and thy tree-fruit; and I will send grass in thy fields, for thy cattle, that thou mayest eat and be full.

“Take heed to yourselves that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord’s wrath be kindled against you, and He shut up the heavens, that there be no rain, and that the land yield not her fruit, and lest ye perish quickly from off the good land which the Lord giveth thee.”

Disobedience brings a curse; obedience, a blessing.

The Lord God said to disobedient Adam, “Cursed is the ground for thy sake, . . . thorns and thistles shall it bring forth to thee” (Gen. 3:17).

Renewed obedience would remove that curse, and cause the earth to bring forth anew its Edenic Triad of vegetable blessings—agricultural-produce, vine-fruit and tree-fruit. It is evident, also, that the vegetable-produce here referred to was in its nat-

ural, solid or succulent state; and hence contained no alcohol, which is the degenerate offspring of death and dissolution.

This Triad sums up the products of plant-life, as the Dyad —“flock and herd”—sums up the offspring of domestic animal-life.

That the class-terms vine-fruit and tree-fruit are the offspring of vegetable life in their solid state is made evident again by the rule laid down in Deut. 12:17-19, “Thou mayest not eat within thy gates the tithe of thy agricultural-produce, or of thy vine-fruit, or of thy tree-fruit, or the firstlings of thy herd, or of thy flock, . . . but thou shalt eat them before the Lord, thy God, in the place which the Lord, thy God, shall choose.

“Take heed to thyself that thou forsake not the Levite as long as thou livest upon the land.”

The Triad of vegetable, and Dyad of animal, life is mentioned again in Deut. 14:22, 23.

This instruction is again repeated in Deut. 14: 22, 23. It reads, “Thou shalt eat the tithe of thy agricultural-produce, of thy vine-fruit, and of thy tree-fruit; and the firstlings of thy herd, and of thy flock.” The Triad and the Dyad make up a Pentad of life-products.

The Pentad examined.

In the Dyad, the words herd and flock are generic, collective, class-terms.

Under the former is included all the offspring of the larger domestic animals, such as camels, cattle, buffaloes, donkeys, horses and mules; and under the

latter is comprehended the offspring of all the smaller animals, such as sheep and goats.

Hence the inference is natural, and quite irresistible, that the first three terms—agricultural-produce, vine-fruit and tree-fruit—are also **generic, class-names**; and sum up the life-product of what springs from the ground.

The Triad of vegetable life-products, and the Dyad of animal offspring were both alike the basis for supplies of food and clothing; and were composed of these life-products in their unmanufactured state just as God had created them through the mediation of creature life.

The Triad was the priest's due in lieu of a land-grant.

“The priests, the Levites, shall have no portion nor inheritance with Israel” (as to the ownership of land), “and this shall be the priests’ due, from the people” (in lieu of said ownership)—“the first-fruits of thy agricultural-produce, of thy vine-fruit, and of thy tree-fruit, and the first of the fleece of thy sheep shalt thou give him” (Deut. 18:1-4).

In short, the first-fruits of all **vegetable** life, along with the first-born of all **domestic animal** life, was to be given to the Lord’s ministering representatives as an equivalent for having no land of their own. The Lord of both kinds of life required this tribute, as a land rental.

The Triad’s presence insured “abundance of all good things”. Its absence meant “the want of all things”.

In Deut. 28:47-51, the Lord of life says to disobedient Israel, “Because thou servedst not the

Lord, thy God, with joyfulness and gladness of heart, for the abundance of all things, therefore thou shalt serve thine enemies, which the Lord shall send against thee, in hunger and in thirst and in nakedness and in want of all things. . . . The Lord shall bring against thee a nation that shall not leave thee agricultural-produce, vine-fruit, or tree-fruit, or the increase of thy kine, or flocks of thy sheep, until He shall have destroyed thee."

Any thoughtful person will see at once that the absence of the three specific articles "corn, wine and oil" would not reduce a nation to such a state of dire necessity, as to leave them famished, thirsty and naked. On the contrary, experience shows that the **absence** of "wine" which **intoxicates, increases** the well-being of a nation.

Hence the assumption—it is nothing more—that Tērōsh is an intoxicant gives a sense to the context that is wholly irrelevant. For it was evidently a fruit of the earth which would be destroyed along with agricultural-produce and tree-fruit, by the cruel invader. The Triad, therefore, includes all these useful products of the soil.

The Triad grows and is dependent on moisture.

This view is still further confirmed by Deut. 33:28 and Zech. 8:12.

The former passage says, "Israel dwelleth in safety, the foundation of Jacob alone, in a land of agricultural-produce, and vine-fruit; yea, his heavens drop down dew." The latter passage, too, speaks of the "dew".

These references to the dew imply that the crops spoken of were products of the soil in their natural, solid or succulent condition.

The vine claims Tērōsh as its own fruit which "cheers God and man".

In Judges 9:13, we have a parable in which the vine claims Tērōsh as **its own fruit**, and refuses to leave this source of blessing in order to become a ruler in a less fruitful sphere.

"The vine said, shall I leave my Tērōsh (the grape-crop), which cheereth God and man, and go to wave to and fro over the trees?"

The "first-fruits" and "tithes" of the fruit of the vine, when consecrated to God by grateful worshippers; or which, in thankful acknowledgment of the Divine goodness which gave a bountiful crop, were offered to His ministering servants who had no share in the land, cheered the heart of the God of the whole earth; and this same grape-crop, when used as **food** by the people, filled them, too, with gratitude and good-cheer.

A dilemma for the "one-wine" theorist.

Thus the same grape-crop cheered God **and man**. But alcoholic liquor and its resultant drunkenness neither cheers God **nor** man. Intoxicants used as beverages, displease God, and **ruin** man. Yet the person who holds that wherever "wine" is mentioned in the Bible it is an intoxicating liquor, **must**, if consistent, maintain that the Tērōsh, while still on the vine, has alcohol in it, and that it is **this**

inebriating principle that cheers God and man, or else he must give up his pet theory.

The very thought that it is intoxication that cheers God and man is to me blasphemous. The Bible gives the lie to such perverted ideas by telling us that no drunkard shall inherit the kingdom of God.

Rabshakeh explains the Triad as soil products.

That Tērōsh is the "fruit of the vine" in its natural, God-created state, is further made plain by the address of Rabshakeh, the butler of the king of Assyria, when he, for the royal master, exhorted the Jews to submit to him (2 Kings 18:31).

"Make peace with me, and come out to me; and eat you every one of his vine, and every one of his fig-tree . . . until I come and take you away to a land like your own land—a land of agricultural-produce, and vine-fruit, a land of bread and vineyards, that ye may live and not die", from starvation.

The Triad is the basis for "first-fruits" and "tithes".

Again, when Hezekiah commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they, being free from worldly cares and avocations, might give themselves to the law of the Lord (2 Chron. 31:5), we read that "As soon as the commandment came abroad, the children of Israel gave in abundance the 'first-fruits' of agricultural-produce, vine-fruit, and tree-fruit, and honey and all the increase of the field:

and the 'tithe' of all things brought they in abundance."

"First-fruits and Tithes" were not manufactured articles, but were God-created products.

That none of these offerings were manufactured articles is evident from the narrative. All were given by the people as thankful recognitions of God's sovereignty and goodness. They gave them to the ministers of the Lord of all life, who, through the instrumentality of the lower orders of creature life, had brought them into being.

In such superabundance did the grateful people give back to God of His own gifts to them that Hezekiah had to build "storehouses" for the "increase of agricultural-produce, and vine-fruit, and tree-fruit" (2 Chron. 32:28).

The Triad was stored as food ("meat") to support the Lord's ministers.

The God who provides all good things for those who serve Him thus fulfilled the promise found in Malachi 3:10, 11, "Bring ye all the tithes into the storehouse, that there may be meat" (food) "in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough" (in the storehouses) "to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts."

These storehouses were, of course, for food.

Storehouses around the temple where the Holy Spirit dwelt, for intoxicating spirits, would have been as incongruous then, as a saloon-attachment to a church would be now.

There was, moreover, no call for intoxicants there, for the law especially forbade the use of such liquors by the officiating priests (Lev. 10:8-11).

Mortgages were taken on the growing crops of this Triad.

Nehemiah rebuked the usurers of his day (Neh. 5:11), saying, "Restore to them" (your brethren) "even this day, their vineyards, their olive-yards and their houses; also, the hundredth part of the money, and of the agricultural-produce, the vine-fruit, and the tree-fruit that ye exact of them."

Manifestly, this Triad included all the fruits of the field, vineyard, and orchard in their God-created condition, which had been pledged for the payment of debts to the usurers before they were ripe and gathered. They were the products of manual labor. (See verse 13.)

The Triad is defined as "the produce of the ground", and "the fruit of all manner of trees," and was laid up in "great chambers".

Again, in Neh. 10:37-39, it is recorded that we will bring "our offerings and the fruit of all manner of trees—of vine-fruit and tree-fruit—unto the priests, to the chambers of the house of our God; and the 'tithes' of our ground, unto the Levites. . . . For the children of Israel, and the children of Levi, shall bring the offering of the agricultural-produce, of the vine-fruit and the tree-fruit unto

these chambers." Thus would they own the good providence of their beneficent God as it was shown by His munificent gifts made through the medium of His Triad of vegetable life. The same great provision chamber is referred to again in Neh. 13:5. We there find it recorded that "Eliashib had prepared for him a great chamber, where aforetime they laid . . . the tithe of the agricultural-produce, the vine-fruit and the tree-fruit, as God had commanded."

The Triad being the basis of the tithe which was used for the support of a whole tribe (one-twelfth of the nation) of necessity included all that the field, vineyard and orchard produced. Otherwise its tithe would not have sufficed for the end in view.

The Triad met all the needs of those who had no land.

Later on (Neh. 13:12), when the Prophet perceived that this portion for the support of the Levites and other ministers had not been given them, his zeal was fired anew. "Then," says he, "I contended with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the agricultural-produce, and the vine-fruit, and the tree-fruit unto the treasuries."

This contribution of soil-products was required; because, instead of a land-inheritance, the Levites inherited the first-fruits and the tithes of the God-given products of the land. The Lord's portion was their support, the Lord was their inheritance.

A goodly yield of the Triad gladdens the tiller of the soil.

In the 4th Psalm (7th verse), David shows that man's happiness consists in having God's favor. Contrasting this spiritual happiness with that of the man of the world, he says, "Thou hast put gladness in my heart more than in the time that their agricultural-produce and their vine-fruit increased."

Good crops gladden the farmer. A realization of God's blessed presence and gracious approval gladdens still more the pious heart.

Abundance of the Triad is promised to those who "honor the Lord" with offerings of its "first-fruits" and "tithes" of its increase.

The increase here referred to is that of the field, the vineyard and the orchard, and it is promised to those who give the tithe to the God of life; and thus honor Him. For it is written in Proverbs 3:9, 10, "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall be crushed with vine-fruit."

The above is an exact rendering of the original Hebrew.

Gesenius justly objects to the translation which reads "thy presses shall burst out with new wine," on the ground that "neither can the vat of a wine-press, nor yet the wine-press itself burst with plenty of new wine; that a cask or a wine-skin alone can do that," and then only after it has ceased to be new wine and the process of fermentation has set in.

Moreover the author is not speaking of what is done in either the barn, or the press; but of the

superabundance of the produce collected in it.

Hence, rightly understood, this passage gives no countenance to the common but monstrous notion that Tērōsh is a manufactured article, and least of all that it is an alcoholic liquor. The above remarks apply, also, to Joel 2:21-24, where the same figure of speech is used.

Tērōsh can not be a liquid, for it is withered by drought,

According to Isaiah 24:7, when God sends drought upon the land as a judgment, "the vine-fruit mourneth, the vine languisheth, and all the merry-hearted sigh."

This figure of speech can be appropriately used of the growing vine-fruit, but not of a manufactured, poisonous liquid. For the merry-hearted husbandman sighs when there is a failing prospect for a good grape-crop, caused by a prolonged, severe drought.

A land of Dägān is a land of bread, and a land of Tērōsh is a land of vineyards.

In Isaiah 36:17, the Rabshakeh says, "I will take you away to a land of agricultural-produce and vine-fruit—a land of bread and vineyards." From this we learn that a land of agricultural-produce is a land of bread, and that Tērōsh is the grape-crop as it is produced in the vineyards.

God provides food for His people through the increase of this Triad.

From Isaiah 62:8, 9, we learn that the Supreme Ruler of nations, and the Dispenser of all the gifts of vegetable-life, hath sworn by His right hand, and

by the arm of His strength, saying, "I, even I, will no more give thy agricultural-produce to be food for thine enemies, and the sons of the stranger shall not drink thy vine-fruit, for which thou hast labored; but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together" (gathered it) "shall drink it in the courts of my holiness."

An exceptional use of Tērōsh explained.

Commenting on this passage, Kitto says, "Though Tērōsh occurs thirty-eight times in the Old Testament, this is the only passage where it is connected with the act of drinking. That the Prophet here speaks of it as if it was a liquid is explicable by supposing that he speaks figuratively or elliptically."

Just as the grain Dägän, which is here said to be **eaten**, is figuratively and elliptically used instead of Lehem (the proper word for bread); so the Tērōsh which is said to be drunk, is metaphorically and elliptically used for new wine.

Moreover, the verb translated "brought it together" would have been more appositely rendered by "gathered" it, or "collected" it, the act evidently referring to the **taking** of the fruit from the vine.

The whole passage has special reference to the law of Moses, as contained in Deut. 12:17, 18, and Lev. 19:23-25, which requires the children of Israel to eat the tithe of their agricultural-produce, vine-

fruit, and tree-fruit before the Lord, that is, in His sacred courts.

Another plausible explanation is suggested by Lowth, namely, that since the grapes, though solid, are very juicy and succulent, the verb to drink is here used in its secondary sense of to suck, as is the case in the Prayer-Book version of Psalm 75:8.

In either case, there can be no reference to an intoxicating drink.

Tērōsh exists in the "cluster" on the vine.

That Isaiah 62:8 is figurative and elliptical is shown without doubt by Isaiah 65:8, where the Lord, speaking of the remnant of Israel that shall be saved, says, "As the Tērōsh (vine-fruit) is found in the cluster, and one saith, Destroy it not, for a blessing is in it; so will I do for my servants' sake that I may not destroy them all." A remnant shall be saved. Grapes grow in groups or clusters. A future blessing, for all nations, is seen in Israel. Hence this group of men will remain as a separate people till the time of their becoming a blessing to the whole earth arrives.

Since Tērōsh (vine-fruit) is found "in the cluster", it certainly can have no alcohol in it. Even were the grapes to hang in the cluster till they rotted, there would be no alcohol in them. The intoxicant is developed only after depraved man takes the juice of the fruit in hand, and perverts it by various artificial devices.

The theory that wherever the word "wine" occurs in the versions it always and everywhere is

alcoholic, becomes utterly unscientific and ridiculous with the facts above stated in view; and the witness of Isaiah 65:8 that Tērōsh is found in the "cluster", and that it has a blessing in it, contradicts it. It can not be said with any truth of an intoxicating beverage, that there is a blessing in it.

The Pentad of life-products—three of them vegetable and two of them animal—is the gift of the living God.

In Jeremiah 31:12, it is said of restored Israel, "They shall flow together to the goodness of the Lord—for agricultural-produce, for vine-fruit, and for tree-fruit, and for the young of the flock and herd."

Now, just as the words flock and herd are abstract, technical, collective terms, and sum up in themselves all kinds of domestic animal-life, so Dägän (agricultural-produce), Tērōsh (vine-fruit), and Yitzhār (tree-fruit), are class-terms for the all-inclusive Triad of vegetable-life.

With the Divine blessing on their labor, their vegetable and animal products will so abound that "their soul shall be as a well-watered garden, and they shall not sorrow any more at all".

Had Tērōsh meant an intoxicant this would not have been the case; for sorrow has followed its use as a beverage, in every age and clime, and will continue to do so, of course, in the future.

The Heavenly Husband gives this Triad of life-products as a reward to His consort when she is faithful; and withholds it when she is unfaithful.

Under the figure of the marriage covenant,

Hosea represents the Lord as saying of unfaithful Israel (see Hosea 2:7-12), "She shall follow after her lovers, but shall not overtake them; and she shall seek them, but shall not find them; then shall she say, I will go and return to my first husband, for then was it better with me than now.

"For she did not know that **I** gave her agricultural-produce, and vine-fruit, and tree-fruit, and multiplied her silver and gold, which they prepared for Baal.

"Therefore, will I return and take away **My** agricultural-produce in the time thereof, and **My** vine-fruit, in the season thereof. . . . I will destroy her vines and her fig-trees, whereof she hath said, 'These are **My** rewards that **My** lovers have given me'."

It is the Lord of all life, both vegetable and animal, that speaks thus of the products of the soil wherewith He blessed and provided for His covenant people "in the time thereof" and "in the season thereof", when they were faithful to their marriage-vow; but punished them, by the failure of crops, when they attributed these rewards of loving obedience to another than their Covenant Husband.

Adulterous Israel has yet to learn that the only source of her blessings, both temporal and spiritual, is the living God, and then she will return and be betrothed again to her provident, gracious Lord; and He will then forgive and receive her, and again provide for her every need.

The Triad has to do with the clouds, fertile earth, and rain; and furnished food and clothing.

Such is the promise contained in Hosea 2:21, 22, "It shall come to pass in that day I will hear, saith the Lord, I will hear the heavens" (that is, provide them with clouds), "and they shall hear the earth" (that is, shall provide her with moisture), "and the earth shall hear" (by providing) "the agricultural-produce, and the vine-fruit, and the tree-fruit, and they shall hear" (that is, provide for) "Jezreel", as to food and clothing.

In this passage the whole chain of secondary causes and effects, as used and over-ruled by the beneficent God of providence, are traced, link by link, till **food** is ready to answer the people's need.

The beauty and the consistency of the whole metaphor depends upon the Tērōsh (vine-fruit), and the Yītzhār (tree-fruit), holding the same relation to mother earth that the Dägän (agricultural-produce) does. This would not be the case were they artificially prepared "wine" and oil".

The whole context requires that the moistened earth should bring forth the triplets of agricultural-produce, vine-fruit, and tree-fruit in the field, the vineyard, and the orchard—that she should cherish and nourish them on her bosom till they, having matured, are ready for the harvesting, the taking possession of, and the ingathering. All alike are seen to be the products of the soil in their original condition.

**Tērōsh was the gift of God's bounty, not the gift of idols.
The wife mistakes as to who, by giving abundant
crops, provided her with food and clothing.**

I next direct your attention to Hosea 2:2-12 and 4:11, especially the latter passage.

These verses are the last resort of those who hold the theory that wherever the word "wine" occurs in the authorized version of our Bible, it means an intoxicant. Hence they call for a careful exegesis, that the truth may be brought to light, and freed from the amazing maze of error which has encompassed it. This is all the more necessary because some who deny the "one-wine" theory, and clearly see that Tērōsh is elsewhere a fruit, have felt called on here to admit that it refers, in this instance, to an inebriating liquor.

Hosea 4:11 reads, "Whoredom and wine and new wine take away the heart."

The word for "wine", in this verse, is in the Hebrew, Yayīn (or Yain), which means the juice of the crushed grape, whether sweet or sour; and the word translated "new wine" is "Tērōsh", which means the fruit of the vine in its natural state, as it is plucked, or taken from the vine when ripe. And the first of the three nouns which form the subject of the verb "take away" is Zunuth, which, as the whole of the book of Hosea shows, refers to Israel's illicit love for and worship of idols. In fact, the noun, Zunuth, is **never** used in any other sense; it is used figuratively for spiritual apostacy from God, and in no other connection. (See Jer. 3:2, 9; Ezek. 23:27; 43:7; Numbers 14:33.)

Israel, in her spiritual apostasy, forsook the Lord of life, and worshipped and served those idols which, as her polytheistic neighbors taught, caused the fertility of the soil and gave abundant crops of agricultural-produce, vine-fruit, and tree-fruit.

It is this spiritual whoredom and its hoped-for rewards from the field, the vineyard, and the orchard, which (Hosea says) "take away the heart".

It is assumed quite generally that the verb translated "take away" must refer to the inebriating effects of alcohol. To make this assumption is to beg the whole question.

The simple fact is that the verb *Lāqah* (to take away) is nowhere else, in the whole Bible, used in the sense of "to intoxicate". Why, then, assume that it has that meaning here?

Surely whoredom is not an alcoholic liquor! Yet it is one of the triad that are said to "take away the heart"! All of the texts examined so far show that *Tērōsh* ("new wine" in the authorized version) means vine-fruit as it is taken from the vine. We may conclude, therefore, that *Tērōsh* is not an alcoholic liquor. The plain fact is that the prophet, Hosea, is rebuking the covenant people for idolatry and its hoped-for rewards, and not for the use of intoxicating liquors. In doing so, he mentions three separate things that captivated, captured, and so took away, the heart.

The first of this triplet is Whoredom, which, according to the figure used all through the book

of Hosea, consists in spiritual apostasy. For Israel broke the Divine marriage covenant made with Jehovah, by giving her heart to certain idols who were thought to preside over the field, the vineyard, and the orchard; and by trusting in them to meet her needs and provide her with an abundance of their fruits (Tērōsh and Yain), which she, in turn, would use as a basis for **foods** and **drinks**.

An examination of the context will confirm this interpretation as the true one.

According to the metaphor employed, the nation of Israel is the wife; and the individual citizens are her children.

Hence we understand why, in Hosea, 2:2-12, the latter are exhorted as follows: "Plead with your mother, plead: for she is not my wife, neither am I her husband: let her put away her whoredoms . . . lest I strip her naked . . . and make her as a wilderness and like a dry land, and slay her with thirst. And I will not have mercy upon her children, for they be the children of whoredoms. . . .

"She said, I will go after my lovers that gave me my bread and my water, my wool and my flax, mine oil and my drinks. . . . For she did not know that **I** gave her agricultural-produce, and vine-fruit, and tree-fruit, and multiplied her silver and gold, which they prepared for Baal.

"Therefore, I will return, and take away **My** agricultural-produce in the time thereof, and **My** wool and **My** flax given to cover her nakedness; . . . and I will destroy her vines and her fig-

trees, whereof she hath said, These are **My** rewards that **My** lovers have given me."

But hereafter the repentant nation will be re-married to Jehovah, her gracious and provident Husband, and then He will hear her prayer and answer all her needs.

For, "It shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear" (and provide) "the agricultural-produce, and the vine-fruit, and the tree-fruit; and they shall hear" (and provide) "Jezreel" and her inhabitants, with food and clothing.

But, alas! Notwithstanding her re-instatement and this gracious and abundant provision by her Divine Husband, "as they were increased, so they sinned against Me; whoredom and wine (Yain), "and vine-fruit (Tērōsh) "take away", that is, captivate, and capture "the heart." She again turned from her covenant God and attributed her bountiful supply of the good things of this life to her secretly worshipped idol-lovers. The citizens of the nation waxed fat and kicked. They not only attributed their good crops to the heathen idols who were supposed to preside over the field, the vineyard and the orchard; but they drank to their health in their social feasts, and gave them thanks for the excellent grape-crop—the Tērōsh and the Yäin.

It is thus seen that it was idolatry and its sup-

posed rewards that captivated and "took away the heart" of Israel from God.

Hence, if there be any reference at all in this much-misunderstood passage to an intoxicant it must be found in the word Yäin ("wine"), which, being the juice of the crushed grapes, might have been in a fermented state. But that no alcohol existed in Zūnuth (whoredom) or in Tērōsh (vine-fruit), is certain.

Wayward Israel implores the Triad from the idols which the worshippers of nature served. Hence the Triad must be the direct OFFSPRING of NATURE as found in the field, vineyard and orchard.

That Hosea 4:11 does not prove Tērōsh (vine-fruit) to be an intoxicating liquor, but refers to polytheistic nature-worship and the good crops which the idolized idols were supposed to bestow upon their votaries is further shown by Hosea 7:14, where it is said that the Israelites, neglecting their Divine Husband and Lord, "Assemble themselves for agricultural-produce, and vine-fruit; and they rebel against Me."

Gesenius, a celebrated Hebrew lexicographer, thinks that the allusion here is to meetings for supplicating the idols to grant fertility to the soil.

The Septuagint, agreeing with this idea, has rendered the passage, "For corn and wine they have cut themselves" (in order to propitiate their gods). So too the Arabic version.

The Divine Husband withholds His beneficent crops as a punishment for the illicit love of His covenant people.

If any further confirmation of this interpreta-

tion is called for, it will be found in Hosea 9:1, 2, where the prophet says, "Rejoice not, O Israel, for joy as other peoples; for thou hast gone a whoring from thy God, thou hast loved a reward upon every corn-floor" (threshing place for Dägän).

"The floor and the wine-press shall not feed them; the Tērōsh (vine-fruit) shall fail in her."

Thus the Lord of covenant-life would punish unfaithful Israel by withholding from her His gifts of vegetable-life which they, on account of their perverted heart, thought to be the rewards of their devotion to the idols of the heathen nature-worshippers.

A drought affects the Triad. Hence it must be the product of field, vineyard and orchard.

Additional direct proof that the class-words, Dägän, Tērōsh and Yītzhär refer to a Triad of vegetable earth-products in their natural, solid or succulent state, and not to artificial, specific, man-made preparations, is found in Joel 1:10-12.

Here the prophet, in describing the effects of a drought, says, "The field is wasted, the land mourneth; for the Dägän" (agricultural-produce) "is wasted away, the Tērōsh" (vine-fruit) "is dried up, the Yītzhär (tree-fruit) "languisheth . . . the harvest of the field is perished, the vine is dried up, and the fig-tree languisheth, the pome-granate tree, the palm tree, also, and the apple tree—all the trees of the field—are withered."

With such a plain passage as the one above to guide us in interpreting the Word of God, "the

one-wine theory"—which contends that wherever the word Tērōsh is found, it means a man-made, alcoholic liquor—becomes utterly untenable. For here in the first place, the Triad of soil-products is mentioned—Dägän, Tērōsh and Yītzhär; then their source is declared to be the harvest, the vine, and the trees, all of which the severe drought withered and blasted.

Repentant Israel shall have the Triad of plant-life in abundance.

On condition of repentance, the Lord of plant-life will restore His blessings—the rewards of devotion to Him—as we learn from Joel 2:18:24. For, “then the Lord will be jealous for His land, and pity His people; yea, the Lord will answer, and say unto His people, ‘Behold, I will send you agricultural-produce, and vine-fruit, and tree-fruit; and ye shall be satisfied therewith; and I will no more make you a reproach’ (by sending famine), ‘among the heathen’.” Hence “be not afraid, ye beasts of the field, for the pastures of the wilderness do spring, and the tree beareth her fruit. and the fig-tree and the vine do yield their strength; and the floors shall be full of grain, and the fats shall overflow” (that is, superabound) “with vine-fruit and tree-fruit.”

Not only enough for man and beast, but a great superabundance of the products of the vegetable Triad, is assured to repentant Zion, by her covenant Lord.

Tērōsh is clearly distinguished from Yāyin (Yāin).

On the other hand, as a punishment for their

wickedness, Micah (Micah 6:15) says to back-slidden Israel, "Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thyself with the oil (Shemen); and Tērōsh (vine-fruit), but thou shalt not drink the Yäin" (the juice of the crushed grapes).

Here Tērōsh (vine-fruit) is as clearly placed in apposition to Yäin (wine) as olives are to oil (Shemen). In each case, the first named is the fruit from which the last named of the pair is made by crushing, or pressing it.

It is strange, indeed, how so many translators, by blindly following tradition, have failed to see that poetical consistency and common sense, alike, require that Tērōsh be the solid but succulent fruit of the vine, pressure on which crushed it, and yielded the drink called Yäin (wine).

How tantalizing to pluck and take the Tērōsh from the vine, and by treading it crush the berries; and yet not be allowed to drink the wine (Yäin) that flowed from the wine-press; or to press the olives, and yet not be permitted to make any use of the oil (Shemen)!

How can words make it clearer that the Tērōsh is the vine-fruit which, when pressed and crushed, yielded the liquid called Yäin (wine)?

The Triad is summed up in the phrase "That which the ground bringeth forth".

But to make assurance doubly sure read Haggai 1:10, 11, "The heaven over you is stayed from dew, and the earth is stayed from her fruit. I called for

a drought upon the land, and upon the mountains; and upon the agricultural-produce, and upon the vine-fruit, and upon the tree-fruit—upon that which the ground bringeth forth; and upon men, and upon cattle, and upon all the labor of Thy hands.”

It is evident that lack of moisture would ruin the growing crops—that Triad of vegetable blessings “which the ground bringeth forth”, and which is here designated as “all the labor of thy hands”. It is equally evident that the different orders of animal-life, also, would be slain by the thirst and hunger brought about by the drought.

We have now completed our survey of all the passages in the Old Testament where this wonderful Triad of vegetable life and its products are mentioned. It is, therefore, time to conclude with some general observations.

V. Conclusions—1-7.

1. **The Triad, when rightly understood, gives an enlarged view of God's wonderful work of providence.**

What an enlarged view a correct exegesis of this Triad gives us of the methods of God's work of providence as it is carried on through the operation of the laws of nature which are impressed on vegetable life! He uses these laws of nature, moreover, for the accomplishment of moral ends. For by increasing His gifts of agricultural-produce, vine-fruit, and tree-fruit, He rewards the obedient and supplies their every need. To those who honor Him, by bringing the first-fruits and the tithes into His store-houses as food for His ministering serv-

ants, He grants a superabundance of the good things of this life; on the contrary, by decreasing the yield of the field, the vineyard, and the orchard He punishes His unfaithful covenant people who withhold this just land-rent, or who erroneously think that these rewards are given by other gods.

2. **Through this Triad of vegetable-life and the Dyad of animal-life, which is associated with it—the flock and the herd—we get a view of the very intimate relationship which exists between the Creator and the creature.**

He is not, as some men think an **absentee** landlord who is indifferent to the conduct of His tenants, but is an **ever-present**, imminent Ruler who through the laws of nature executes His most holy will.

3. **We now see what a flood of light the correct exegesis of this vegetable Triad throws upon the true interpretation of scores of passages in God's Word.**

The "corn, wine and oil" of the versions is seen to be agricultural-produce, vine-fruit and tree-fruit—the totality of the products of vegetable-life as they are grown in the field, the vineyard and the orchard, for man's use.

4. We see that the contextual setting of this Triad nowhere indicates a specific object like "corn", or manufactured articles like "wine and oil", but always requires technical class-terms—generic names which shall include all that the soil produces for the sustenance of man.

5. This being the case, the long and widely held

“one-wine” theory, which contends that in the thirty-eight places where Tērōsh occurs alcoholic liquor is meant, and that everywhere that **the other eight or more Hebrew words** which have been translated by the one word “wine” in the versions, are found, only intoxicants are meant, becomes **utterly untenable**. This theory is seen to be, in fact, a most harmful and horrible perversion of the Word of Truth.

c.

This widely accepted and stubbornly defended error is, no doubt, the main reason why Jewish and Christian lands are everywhere notorious for the manufacture and use of intoxicants. They have mistaken the praises of vine-fruit (Tērōsh) for the praises of alcoholic “wine”. They have, in the next place, degraded and perverted agricultural-produce and tree-fruit in a like manner, and from them manufactured poisonous, fermented liquors. Thus the whole vegetable Triad is perverted from its designed use for food and clothing; and is so abused as to have become a great curse. For, darkness has been put for light, and the poison of the serpent for the Triad of food which was created to nourish life. What a delusion! What a pity!

The fact is that the Bible, when correctly translated, everywhere reprobates the depraved appetite which craves fermented liquors. The use of these poisons is everywhere deprecated. But the Bible has unbounded praises for Dägän (agricultural-produce, Tērōsh (vine-fruit), and Yitzhär (tree-fruit)

—“that which,” with the blessing of God, “the ground bringeth forth.”

7.

In conclusion, (1) I exhort you to help correct the misleading and mischevius impression which is given in the versions, by the narrow and wholly inadequate terms “corn, wine and oil”. Substitute for these specific names the generic, technical, class-terms “agricultural-produce, vine-fruit and tree-fruit”, when you read or explain your Bibles.

By so doing, you will help correct the pernicious and destructive “one-wine” theory, which even contends that Asheshä (fruit-and nut-confections) are “flagons of intoxicating wine!” See 2 Sam. 6:19, Song. 2:5, and Hosea 3:1, for instances. By substituting agricultural-produce, vine-fruit and tree-fruit for “corn, wine and oil”, you will make known the greatness and beneficence of our Creator’s works of providence; wherein, through the produce of the field, the vineyard and the orchard, He, the Lord of Life, provides for the wants of all His creatures. For “our Father Who is in heaven” usually answers the petition “give us this day our daily bread” by His blessing upon our crops through which He provides us with an abundance of agricultural-produce, vine-fruit and tree-fruit.

(2) Especially do I say to every minister of the Word of God, “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 25:15). By so doing you will not only help to

banish the "open saloon" from our midst, but will hasten on the time when intoxicants will not be used as a beverage at all by Christians; and when, instead of "corn, wine and oil" in our versions, we shall find the all-inclusive, beneficent class-terms "agricultural-produce, vine-fruit and tree-fruit". May God's blessing be added to this exegesis of His vegetable Triad.

TEMPERANCE AND MISSIONS.

By Robert E. Speer.

The liquor traffic is a hindrance to Missions.—First, because it gives the people of the non-Christian lands a suspicion and distrust of Christianity—Christianity and liquor coming from the same countries; second, it misrepresents Christian civilization; third, it demoralizes the weaker peoples living often in trying climatic conditions, which makes them less able to endure the ravages of drink; fourth, it debauches mind, body and soul, so that the material offered to the Gospel has become almost unredeemable; and lastly, often where its effects are not so extreme, it operates to lower morals and to exalt appetite.

A PRAYER FOR TEMPERANCE.

O Lord, we praise Thy holy name, for Thou hast made bare Thine arm in the sight of all nations and done wonders. But still we cry to Thee in the weary struggle of our people against the power of drink. . . .

May those who now entrap the feet of the weak and make their living by the degradation of men, thrust away their shameful gains and stand clear. But if their conscience is silenced by profit, do Thou grant Thy people the indomitable strength of faith to make an end of it. May all the great churches of our land shake off those who seek the shelter of religion for that which damns, and stand with level front against their common foe. . . .

O God, bring nigh the day when all our men shall face their daily tasks with minds undrugged and with tempered passions; when the unseemly mirth of drink shall seem a shame to all who hear and see; when the trade which debauches men shall be loathed like the trade which debauches woman; and when all this black remnant of savagery shall haunt the memory of a new generation but as an evil dream of the night. For this accept our vows, O Lord, and grant Thine aid.

Walter Rauschenbusch.

LIQUOR THE GREATEST HINDRANCE TO MISSIONARY WORK

There is abundant proof of it in Africa. For 100 years Missionary work has been carried on at a great cost of money and men in East, South and West Africa, with very unsatisfactory results, and that because of the effects of this deadly drink. I have traveled from Cape Town right up the country, and crossed the Zambesi into Barotseland, in Central Africa; and I have studied the Christian work among the natives, and I am convinced that their evangelization is an impossibility where they have access to intoxicating drink, and this is the general opinion of most of those who are striving to bring them to the knowledge and obedience of Christ. On the other hand, some thirty years ago Missionaries commenced work in Uganda. In 1890 my dear friend, Bishop Tucker, arrived there; there were then about 300 converts to Christianity and one church. In a letter recently received from him he tells me there are now some 60,000 Christians, 1,700 churches, with a cathedral at Mengo which holds about 3,000 people. These churches are mainly served by native converts. All this glorious progress has been made notwithstanding the terrible affliction of what is known as the "sleeping sickness," which has carried off such large numbers,

including many Christian converts. Why such marvelous success in Uganda, with such comparatively poor results in East, South and West Africa? The answer is because in Uganda there is no destroying liquor traffic. The people are in their natural condition, so that the Gospel can act upon their minds and the Holy Spirit upon their souls. They believe and live, and Almighty God is glorified; and this result would follow the faithful preaching and teaching of the Gospel of Christ the world over if the proper conditions were observed. All God's promises are conditional, and if the conditions are fully carried out on the human side, the blessing from heaven will always follow and success will be the result. Wherever there is no success in Christian work it is because God's conditions are not observed and carried out.

CHRISTIAN PROGRESS AMONGST THE ORIENTAL NATIONS

If Christianity is to make any progress in the Oriental world, especially among Mohammedans, educated Hindus, Chinese, and even the thinking Heathen, it must produce far better results than it has yet done, and show them a more excellent way, by producing a sober, honest, moral people. The lives of so many so-called Christians who go to these Oriental countries are so loathsome, so disgusting in the eyes of these people, that they say,

“If this is the fruit of Christianity we will have none of it.”

The drinking of intoxicants has been all down the ages, since the early Apostolic period, an integral part of the Christian system, and it has well nigh brought ruin upon Christianity, and will ultimately destroy it unless Christian teachers revert to the Teaching of the Apostles upon the use of intoxicating liquors, and the Bishops and Clergy of all denominations must cease to talk hesitatingly on this all-important matter, and must lead the people with a strong, fearless lead in the right way, not only by what they say but also by what they do.

JOHN ABBEY.

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